

Aramaic Targum to Lamentations

Translation of "lament"

merged

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This file contains merged sections from the following text versions:

-Mikraot Gedolot

-<https://www.sefaria.org>

Translation of "lament"

Chapter 1

Jeremiah the prophet and the high priest said, "Surely a judgment will be passed upon Jerusalem and upon its people, to judge them in the wilderness, and to mourn for them, as Adam and Eve did when they were judged, and as Mary and Alma mourned for them, as Dinah did when she was judged, and as you said, 'I will stand firm in my pride.'" And in that day there was a city called Bilhoda, like the city of Damascus, which was surrounded by the mountains of

Mithraba in Ammayah and Shalitia in Afarakhia, and he was a poor man from the land of Hadarat, the city of Machias and Mitani: As it was written in the book of the Law, Moses the prophet sent a message to the people of Israel, saying, "Do not be afraid, for the Lord has made a covenant with you." And he made a covenant with them, and they made a covenant with him Israel, when the Lord had given them the news of the destruction of the land of Israel, they took the people of the land of Caleb and wept in the night, because of the hand of the Lord, and because of the greatness The fourth priest of Hariba, Jerusalem.

Rashia, you will not understand in your own words. From the hand of Ael and the people of the house of Israel, and they refused to worship in the temple of the Lord, in the house of Ael Nebuchadnezzar the son of Ael, and the city of Jerusalem and the house of the Holy One, and the light of the lamp of the Lord, in the ninth day of the month of Yarha Da'av, and in her house, in her weeping, as Israel sat in a well, and her tears flowed down upon her bed, and on the night of that day she wept bitterly over her bed. She prayed that she would have mercy on the poor in her grief and for all that: her friends, may they be saved from her, and may they turn to the Lord of the Bears.

The house of Judah was taken captive, and they were scattered among the people of Israel, and they were scattered among the people of Israel. They were scattered among the people of Israel, and they Ammayya, and I will not forget him, he is a hard worker, he will be his servant, and all the evil he will pursue will be in his land, and I will make him his disciple, because he is hidden in the

All the time that Jerusalem was built, Israel refused to go to Jerusalem to see it before, and the time of the feast was in the summer, and on the days of the Lord, Israel was in Jerusalem, and the paths of Zion were made, from Abelon to Medlit, from Aiel to the time of Moadiah, all the cities of Sidon, and the priests were in the wilderness, and they In the month of Tilt, a funeral procession was held on the fifteenth day of the month of Atonement, and on the day of Atonement, it was bitter, and it was brought to the house of the one who was to be buried, and on the tenth day of the month of Tishrei, and on the tenth day of the month of Atonement

And he made her a pillar of fire, and the pillars of her pillars were made of wood. And he understood that she was in peace, and that she was a creature: on the mountain of the fallen, Rabi'ah, they were destroyed in captivity before her.

And from the city of Zion all the inhabitants of the land were scattered, and the people In Karachayya and in Pacychin, she attacked and rebelled, and she ruled over every nation and every tribe, and every tribe was united with her from the day before, and on the day of her death, her people

fell, and she was a traitor to the religion of the Jews, and she was a slave to her wealth and a friend to her: she saw that she was a slave to the devil, and she smiled at Toub, and she was a judge between them. The debt of Jerusalem is so great that in the midst of the upheaval, all the people are afraid of it, and they are afraid of it from the beginning: they will act with zeal, but they will see it clearly from above, and it will be a source of fear and a cause of despair for the future.

Bloody swabs are far away in the ship, not knowing what to expect from me, not being burdened by debt, not knowing what to expect from God's death at the end of the day, and falling down and being separated, and the night of the night of consolation to him: I saw that it was day, and I was finished, and I was proud of Baal Dabba.

Yedaiyeh Uchit Nebuchadnezzar Rashi and Shaleph Saifah cut off all the glass, even when Israel was drunk, the law of the Lord was for Yallala, the Aram, the Ammim, the Nochrain, and the house of the Holy One. This is the commandment by the hand of Moses the prophet concerning: Ammon and Moab, they shall not be able to do good in the wilderness. This is for you, all the people of Jerusalem, I will lay my hand on and see. For the sake of Michael, they will love to be polished by Saeed For the sake of the sake of: For the sake of the soul, my chest, and my heart, and my throat

I swear that every traveler in the city of Orha will be amazed and will see if it will be like my wound: I will watch over you, and I will come on the day of the end of the plague.

From heaven, send me a ram to drink from the chariots of the enemy, and a ram will lie down at my feet, and I will be humbled, and my bear will love me as a shepherd, and every day I will be far away, and I will be a widow, and my widow I will prepare a place for them.

When all my enemies are within me, I will bring a time upon me to declare the army of my people, and upon the people of the land of Yamra, and they shall be gathered together in the midst of the land of Judah. The end of the day is when the king of Israel will be crowned with the king of Judah. He will say,

A "When Israel is brought down, I will weep and my eyes will run down with tears. You are like a fountain of water. But I will be far from you, O comforter, from the place where I have been raised up." And in the night, you will comfort me, for you are the children of Sidon. But I will be strong against them at the high place of Debba.

The spread of Zion is known from Aqta, Hekim, Hedimparsa, Itta, on the table of creation, in the garden, and on the night of the night of consolation, on the heart of the house of Jacob, Pekodiah, and Uriah, and Hinun, and they passed over the territory of Meimreya, in the garden, as it was turned back, back to Jacob, the one who had made Jerusalem his home, like a sign. :From a distance,

the Lord said to the people of the house of Israel, "Do not go to the slaughter at Harba in Araunah, after the death of Josiah, King Shelaph of Siphah, against Pharaoh Hagira in the valley of Megiddo. Why should you not command and not pursue Ulpán from before them? It is like the stone of Ragumaia, Girin, for King Josiah, and the death of Teman, until the day of the Lord's death." The breath of my soul was precious in my mouth. And then said Zacchaeus, O Arum, I will mourn for the transgressions of the Hebrews, as all the elders of the land mourned for Jeremiah for Josiah. And they saw my wound, and they mourned for me with

the death of my virgins and my elders: I will cease from the captivity of Jerusalem, saying, "It is a vessel that has been crushed by my own hand." Dinbochadnetzer, you have called me to be merciful among the people of the world, a constant source of suffering, and you have tried to help me, and you have not become wiser than me, and you have turned into a slanderer, my hand has been broken, and you have gone up with Titus and

Aspasianus, and you have built a city like a citadel over Jerusalem, my priests and my grandfathers in the land of Karta, and you have brought him to Arum: his name is Saeed, his name is Hamma, his name is Hone, his name is Michael. And the Lord said to me, "I will make thee a house of the LORD, and I will make

Hearken, O Umayya, to the voice of my sorrow, and let all my sorrows be comforted to me. Hearken, O my servant, to the voice of my sorrow, and let all my sorrows be comforted to me. Hearken, O my servant, to the voice of my sorrow, and let all my sorrows be comforted to me.

Hearken, O my servant, to the voice of my sorrow, and let all my sorrows be comforted to me.

The benefit of the day is great, all who have been afraid of me, and you will look back on me with your wisdom: you will look back on me for all my sins, and my sins will be forgiven, and my heart will be weak.

Chapter 2

¹⁰ It is like a thorn in the flesh, like a talc-filled cistern from heaven, for the occasion of the celebration of the feast of the Lord. :And the Lord of hosts,

Cut off with a sharp knife all the precious things of Israel, and let their right hand be turned back, and let no one help their people from before: before they were like a firebrand, and a fire was kindled in the house of Jacob, as if they had drunk and spilt wine, and had eaten and drunken.

He stretched out his bow and struck me with a spear, like a spear that had been thrown down. He stood at his right hand, Dinbochadnetzer, and his helpers, as if he were an oppressor to the people of Israel. He killed all the oppressors and all the oppressors, so that they would see him in the tabernacle as he sat down: Zion is like a city of thorns, and Isa is like a thornbush.

Oh, the blood of the Baal of Debba, the blood of Israel, the blood of all her cities, the blood of all her cities, the blood of all her cities, the blood of all her cities: and I will gather the city of Judah, the city of mourning, and the city of

Anin, and the head of the garden of the house of her sanctuary, the blood of a rope, a net of money, to make atonement for her people, the people of Zion, a joy: a day of rest and a Sabbath and a feast. At the time of the king's death, the king and

the high priest saw that the altars of the sanctuary were in the hands of the priests, and that the priests who had made the altars of the sanctuary were in the house of the Lord. They were very holy, just as the people of the house of Israel were, and they were very holy.

Think of the sick ox, like a drunkard, who has drunk a lot of water from his school, and has not written his hands from his departure, and he mourns: he is afraid and afraid, like a lion, he will be left behind.

They were afraid of her (because they were afraid of her and they were afraid of her blood) and they were afraid of her, The prophecy of the prophet from before, that he would understand, on the day that his fathers were established in the land of Zion, I would sprinkle the dust of a stick on their heads, and they would be quiet: on the day that his sister was scattered to the dust of the earth, their heads in the days of Jerusalem.

My eyes are filled with tears, my heart is filled with tears, my soul

For the Lord said to Israel, "The Lord will bring you to the land of Israel, and you will be like the slaughter of the city of Harba, from the slaughter of the people: in the valley of Kiryat Athar, as if a soul had been buried from a shroud to a body wrapped in a shroud."

What is my joy in you and what is my fear in you, when you sit in Jerusalem? What will I do for you and who will comfort you in the midst of the wilderness? When you sit in Zion, Arum, I will bless you as the anointing of the LORD, the great waters of the sea, in the days of old: I will destroy you, and who will be your enemy? I will destroy you from among your people, the prophets, who are among you, who will prophesy to you, calling you a liar and a liar. Prophesy and do not publish the calamity that is coming upon you, for the sake of your debts, for your glory in your love for God, a prophecy has been prophesied to you: A defense and a deliverance from your sins.

They have poured out their wine upon you, all the passers-by of Orhah, who have emptied their vessels, and have shaken their heads upon the seat of Jerusalem, saying in their mouths, "This is the book of the covenant." They have said, "The LORD has spoken before, and it is finished: 'Arise, and blow the trumpet of joy to all the inhabitants of the land.'" They have opened their mouths upon you, all

those who are above you have whistled. They were angry and angry with each other and said, "Let us go out and see what God has done for us, O servant of the Lord.

What did the Lord think of the end of the world? This is the commandment to Moses the

prophet from the days of old, that the children of Israel should not be cleansed, that they should not be circumcised, that they should be circumcised, that they should be prepared to repay the debt of the Lord, and that they should not be ashamed, and that they should not be ashamed, and that they should be ashamed of the Lord." : In the name of the Aryan bear, dear to your oppressors

Cry out to the Lord, O high mountains, and cry out to Zion, O Zion, O Zion, like a river of tears: And in the night you will not be comforted, in the night you will not be comforted, in the night you will not be comforted, in the night you will not be comforted, and To your Qiblah and the pits of the Oraita, when I sing, the butterfly flutters, your beauty is like water from the crookedness of your heart, and my heart is in your well-being, and my shadow is in your house, as if all the water of my nose has been drunk, O my God, my friend

The prophet Yahya and the prophet Mistakel from Shemaiah, from whom Istakiphate Kidan, if the prophet Livnathah of Israel, to Michal, the father of Bethany, the world Zechariah son of Iddo, the priest of Rabbah, the prophet of the Lord, was in the house of the Lord, and on the day of Atonement, he was buried in a tomb: "The worship of the Lord was before him, and he was buried in the place of the city of Ulamiah and Sabaiah, and he was buried in a place of the Lord You killed me on the day of your anger, you were destroyed and did not spare me.

Be a cry of relief to your people, the house of Israel, at the hand of the Messiah, whom you served at the hand of Moses and Aaron on the day of Passover, when you gathered together among the people of Hazor, returning from all your dwellings, and returning to the land of Taman on the day of the circumambulation.
– I am angry, and there is no shame in being proud and showing off, like a sly fox in a bed, and I have been tormented by the delights of my king.
:On my shoulders, they will come out.

Chapter 3

I am a man who has seen my suffering in the streets of Bruges: I have become a man and a mourner, a dark man, and not a river.

"Bram Bi Yatov will roll over me from beneath every day."

:I have taken my belly from the pit of the pit, and my loins from the pit of

:Bana Ali with turmeric and acacia bark and acacia leaves and acacia leaves

:In the house of torment, I am pressed down, I am written like a dove, a dove for a late dawn: I have

closed my eyes for a time, I have not been able to escape from the precious trike, at my feet, I have been crushed

by the weight of the dead: I will cry out and I will be in the house of my shadow

: My guests are surrounded by marble, my stele is a tree,

my bear is a lion, my Demeter is a bear, my bear is a bear.

My guests are a thorn and my companion is

a thorn. He has bent his bow and made me a thorn for a

thorn. He has filled my loins with the

thorn of my flesh

:And I will be a stranger in the land of Egypt, and I have written in my heart a blessing for you, O my God.

:Goodness is enough, do not cease, do not withhold, have mercy on me.

:Nissin Haddin Marchish in Safraya Sagia is your right

My friend, O my soul, I will teach you this.

:It is good for the sovereign to be free from the yoke of the soul, and to be silent until the dew

of the yoke of the soul. :It is good for the strong man to be free from the yoke of

the soul, and to be silent until the dew of the yoke of the soul. :It is good for the strong man to be free from the yoke of the soul,

and to be silent until the dew of the yoke of the soul, and to be silent until the dew of the yoke of the soul, and to be silent until the dew of the yoke of

the soul, and to be silent until the dew of the yoke of the soul. To pay off a debt of a small amount, he pressed it in the court of justice until the Almighty

God gave him alms: and they cast it in, and he accepted it with peace as the court of justice.

:He will be given in the dust of the earth and will prostrate himself before his lords, threatening with a sword.

:Yoshit to live, Leah, Lisa, for the sake of her entrance, she will be seven years old.

:But I will not let you go to work forever, to be a slave to the secret of the creation of the gods.

:But God will be gracious to the righteous, and will have mercy on them, according to the righteousness of his goodness. He

will be gracious to the poor, and will remove the pride of their hearts from them, because they have caused them to repent. :He will be a

blessing to the sons of men:

for the sheep and the goats, all the prisoners of war will be put under my feet.

For the sake of the law, a man of danger, all who accept a raise

:For a man to seek refuge in the places of his enemies, it is possible that he will not be

revealed to anyone, and he will not be able to say, "And he will be able to drink from the knowledge of God, from the glory of his worship, what will he not be

able to do?" From the mouth of God, the drink of God will not be able to drink from the covenant of the Lord, for the sake of the captivity

of the fullness of the event: and in the age Reasons for the section "Tuba" in Alma from the Holy Land

What wealth can a man forget? God has made me wise in my days. He has made me wise in my duty. He has clothed me

with a robe and has visited me and has set me on a path in the wilderness. He has

taken away my life with a stone and has lifted me up, a robber and a robber from the land. He has set me on a path in the wilderness. He has set me

on a path in the wilderness.

:We have rebelled, we have refused, and from the glory of God we have not sought you. :Talalta, you have

become angry and oppressed, and you have killed and have not spared. :Talalta, you have

become the sky in the clouds of your beloved ones. From the glory of God, you have passed to your side, and we

have been blessed. :Taltalin and Vartoshin, you have given us peace among the people.

:Open the Alana Pumhon all the people of Dabbana to the Alana Gezirin Bishin sector

Death and sorrow have come to us from the land of Canaan, and you have

said: "Behold, my eyes run down with tears, and my eyes run down with tears, and you will not be

silent at the sound of my voice. My feet have grieved me, and I have been weary. You have comforted me with your voice, and you

have seen my sorrow from heaven. In the midst of my thoughts you

have turned away from evil." My soul is on the edge of the sword, my blood is on the edge of the sword, and my heart is on the edge of Jerusalem: as

if they had been given to me, so was it with me, as a bird on the edge of my mouth, on a shield.

: Pass on high life Urgimu Abna bi

:Water flowed on my hair, you said, in my words, you were cut off from Alma.

My refuge is from the depths of the abyss.

My prayer you have accepted in due time, O God, do not withhold your grace from me. My prayer for the welfare of my soul, for my sake: in my affliction:

you have brought an angel to comfort me. On the day I cried out to you, you said in your prayer, do not delay: you will

be delivered, O servant, a gift to my soul, you have delivered me from the hand of the wickedness of my life.

:O my God, I will not be afraid, O my God, my God, my God.

Before you, all vengeance, all plotting against me, will be destroyed.

:Your hearing is like a dream, all their plots against me will be destroyed.

:The roof of a fireplace is on me and they are angry with me all day long.

: Their beauty and their beauty will be complete, and their beauty will be

complete. : They will write to the great glory of the Lord, as the workers of their hands.

:Let the rich man enter and your sorrows be with him: Ointment in the

wilderness and cooling from the heavens of Rome, high enough

Chapter 4

Ikhdin (Kaha) Ama Dahab Beit Mukaddesha Ishtanei Ziv Paltin Bahir Mishtian Margalawan: Kadishin Brisish Kal Mahuzin

The children of Zion, Yakirin, Dimitilin, Ikoneihon, Lidhav Tab, Ikhdin, and Ammin, the owner of the house, the one who gave the house to Yathnon

be Even the children of Israel gave to the children of Ammai, a tribute of gold, to Hormanah, a tribute of gold, and the multitude of the Kenites, from whom shall they gathered? They shall be cruel, and their wealth shall be a lamentation for them, like Naamah in the wilderness.

:Advik to the tooth of the scholar to the moriga to the tsahuta to the tlia to the tba'u to the heat to the moshit to the night to the capital

The foot of the foot of Michael the Tapunkian, which was sealed in the fortress of Daithravia, on the color of Zahorin

Gaphipo: Kiklatan

And the sin of the wife of my people is like the sin of Sodom, because she was a prophetess, and she was not a prophetess: for prophecy, for her glory in

her goodness, and she was a virgin, The flag of their kingdom is like a flag of their own, and they are not known in a strong fortress, resting on their shoulders: they are as fertile as a sack.

The heights of the sky are like the mountains of the sky, the mountains are like the mountains of the sky, the mountains of the sky are like the mountains of the sky are like the mountains of the sky, the

mountains of the sky are like the mountains of the sky are like the mountains of the sky are like the mountains of the sky are like the mountains of the sky are like the mountains of the sky are like the mountains of the sky

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mountains of the sky are like the mountains of the sky are like the

mountains You have made a covenant with me, saying, "You shall drink with me, O my people, until the day of my death, which is upon Jerusalem; you shall break her chains, and I will set a fire in her hearth, and she shall drink in Zion: and you shall eat her flesh."

Is it not right for the kingdom of Ara and all the inhabitants of the valley of Arum to be destroyed by Nebuchadnezzar the king of Persia?

And Bozrahedon the son of Debir came to seize the throne of the people of the house of Israel in the land of Jerusalem.

The judge answered, "It is not at all the duty of a goddess to prophesy, for she prophesies falsely, and the wickedness of her priests, who burn incense of linden for her sins, and who do not cause her to be covered with blood: the righteous are shaken blindly in

the fortress, they are stained with blood, they are slain by the sword, and for nothing is it eaten." To the heathen: Come near in their garments, come

from the well, call the people, come, come, come, do not come near in the wilderness, but rather you will be shaken, even shaken: Say in their pride, in their peace, among the people of the wilderness, do not let them

go far from before me, O you who have sailed, do not let them go to the wilderness, for as Umayya the righteous did, :The priests did not understand, and the elders did not spare.

Ood Safan, we are the ones who

Hinun, the daughter of Shebilah, from your waters to the fountain of the Philistines, said, "Near the Sophanah, fill it with a day: O my people, O Sophanah."

:Qililin is a man who pursues, and he leaves the messengers of heaven on the throne of the Lord, and he will give them to the desert as a manna to us.

King Josiah, the Lord, was beloved to us, like the breath of a living spirit, and he was the one who multiplied in the midst of the multitude Demetrius in the land of Armenia (in Sageia and Ochlusin, from the people of the land of Nocharei, I will even come to you to my death: you will be troubled, and the Persians will hunt you down, and a cup of dregs will pass over you, and you will be filled with water, and you will be emptied and cut off, so that your transgression will be paid off, like the destruction of Zion, and you will be destroyed by the hands of the Messiah, the king, and Elijah, the great priest, and Joseph will not be added. It is good for your pride and arrogance, the hair of your corruption

Chapter 5

:Oh, my God, what have you decreed for us, that we may be able to come down from heaven and see the end of our dreams? :We have stored

up our treasures, and you have turned them into windows for our homes, for the people of Nochrain.

The wine is poured out on the altar, and the orphan is left with nothing, and the father and mother are like a thorn in the flesh, and the men are called by the name of the sea: and it is enough to be poured out if they do not come.

:From the right side of the Kaspas, there is a small river, like a stream.

On the division of the ravens, we will charge them, as the wine of the wine of the captivity of Hama, Nebuchadnezzar the king of Assyria, the sons of Israel, the scribes, the priests And there was no place for us: the Egyptians would build us a star (in the Bible Saad) to go to Parnassus, to Taman, and to Ator, to Misba, to Hama.

:We will hide them and let them be in the knowledge and we will be in the knowledge of their transgressions, and we will be in the knowledge of their sovereignty.

:Benue Deham Daithihibu Abdin Livnu Deshem Inun Shalitu Bana Farik Liit Midhon

:At the risk of our souls, we will give up our bread to the fire of Parnassus, from before the cold of the desert, from the star of the desert: Your dwelling place is a lamp, it is dark from before the fire of the corner.

We have brought him to the city of Zion, and we have made him a man of war. We have afflicted him from the Arameans and the Philistines, and we have called upon the people of

Judah from the Chaldeans. We have crucified him in the presence of the Sabeans, but they did not understand.

Robin Reicha was taken and Talia was crucified in a coffin.

Sabia from the Sanhedrin was overthrown, and most of them were from the house of Zemrihon.

: The joy of our youth has been destroyed, and we have turned into sorrow and

joy. : The night has fallen, and we have lost our joy, and woe to us, our beloved.

On the day of the house of the holy ones, the hands of the Lord were like a pillar in Lebanon, and on the day of the people of the house of Israel, they were scattered: in exile from Teman, they were like a dark cloud in the sky.

:On the Torah of Zion, the sides of the mountain, they walked in it:

You are the house of Motav forever, in the heavens above, thrones of honor to the children of Darya.

Why do you, O world, bind us together for days on end?

I will write, O Lord, and I will give you a blessing, and I will make you a good person, and I will complete the one day of your life, and I will make you a good person

:Arum Elahen, the fragrance of